

Statistics

Organized by Miss Hesser - 1885.

Total - Graduates - 226.

Enrollment since 1902 - 520.

Present Enrollment 100.

Baptized Christians (graduates) 130

Baptized Christians (non-grad.)

Present Teaching Staff - 10

Present work of Graduates

High School Teachers

Primary

Kindergarten ..

Private ..

Nurses and Matrons

Attending Higher Schools

Holding business positions

Scholarships 1915 -

Boarders³ - Day Pupils⁵

(Above funds rec'd from friends)

Boarders in Dormitory

Christians (1915) baptized

Catechumens (1915)

Sunday School Teachers

Hikuriku Jo Zakko, Kanagawa, Japan

Budget

Board Appropriation - School - 2700.00 Yen

.. .. Repairs - 250.00

.. .. Heating - 125.00

.. .. Attendants - 246.00

School Tuition (1915-1916) 1400.00

Urgent Needs

5- Domestic Science Apparatus - 500.00 Yen

6 Gymnastic .. - 200.00

15- Laboratory Equipment - 500.00

13 Stone wall for entire grounds - 2500.00

2 Pianos & organ 750.00

4450.00

Alumni Work

3 Publishing Yearly Magazine.

District Committees - Church work.

8 Raising 4500 Scholarship Fund.

1915 - Teachers & Students Gifts

25- Landscape Garden to School - 30.00 Yen

28 Set of flags for decorations 10.00

30 Large picture (class 1915) 23.00

10.

Organization

Yu Ai Kwai - Teachers & Students. -

Conducts and finances all school

meetings, such as Christmas, sports,

musicales, welcome & farewell meetings

Monthly fee - 10 sen

Y. W. C. A. - Students.

Meetings - 3rd Wednesdays.

Average Attendance - 35.

Y. W. C. T. U. - Students.

Meetings - 1st Wednesdays.

Average Attendance 25

Catechumen Class - 2nd & 4th Wed.

Teacher in Charge - Special

Bible lesson - Attendance 30.

Teachers Bible Class - weekly.

Leader - Dr. Dunlop.

Attendance - All teachers.

School Religious Exercises.

Daily Chapel - Compulsory.

Bible Classes - Mon. & Wed. "

Sunday Eve. Meeting - weekly.

Special talks - sermons - lectures.

Church Attendance -

Boarders - Compulsory - 25-

Day Pupils - Average - 30

CONGRATULATORY MESSAGE READ BY TOMI FUKUDA, AS A REPRESENTATIVE
OF THE STUDENTS ATTENDING THE HOKURIKU JO GAKKO, IN HONOR OF THE THIRTIETH
ANNIVERSARY OF THE INSTITUTION.

At this season God's works are manifest. The fields and mountains are rich with golden grain and luscious fruit. The chrysanthemums are crowning the year with beauty and sweetness, and especially the Imperial Gardens. This autumn season has brought to our School many welcome guests, especially the ^{visitors} ~~lecturer~~ ^{have} who ~~has~~ come from afar to celebrate with us the Thirtieth Anniversary of our founding.

When we reflect upon the history of this School for these thirty years, its light has been dim and its merits few. But when we look at the footprints left by our benefactors who have put forth increasing efforts for this School, we find many things to inspire and guide us. Succession of effort has meant accumulation of strength and this accumulation has meant an overcoming of difficulties, bringing success. See the tall crytomeria rising above the clouds! Did it not grow from a seed? Thinking of our School as a garden, we can say some plants have bloomed, some trees have borne fruit. So these flowers which give forth a sweet perfume and these trees which maintain their uprightness are now enriching many lives both inside and outside the school garden or school life.

Our peerless treasure, the ever-blooming cherry-tree, seems to be eager to open her autumn flowers to add to the pleasure of this happy occasion.

Various flowers and leaves in our garden,
Adorning the lovely clear sky of the Fall,
Are all congratulating you!

(signed)

Tomi Fukuda,

Representative of the Students.

CONGRATULATORY MESSAGE READ BY MIYUKI ISHIDA, REPRESENTING THE
GRADUATES OF THE HOKURIKU JO GAKKO; IN HONOR OF THE THIRTIETH ANNIVERSARY
OF THE INSTITUTION.

Autumn is deepening; the mountains are fine; the water is clear;
the sunlight is glorious. On this happy day our mother-school, which we
respect and love, is holding the Thirtieth Anniversary of its founding.

When we carefully reflect upon the matter, there can be none who
would not want to tell their children of the earnest love and the great
merit of the late Miss Hesser. Thirty years ago she came across the sea
to this strange place, different from the civilization and the customs of
her native land. Though a helpless woman here in Kanazawa, she resolved
to open a school for our sisters. In those days, it need not be said,
the citizens of Kanazawa had no liking for her work or help to give her in
it. But she succeeded. The School has become strong in its foundations.
Many pupils have learned life here. And how happy we are today! Let us
thank heartily our dear teachers who are devoting themselves to the task
of organizing and developing our mother-school.

Looking at the present, civilization has made great advance even
in this place. There are two Girls' High Schools established by the Go-
vernment and one municipal girls' school, and one more private school for
girls besides this School. Never has our mother-school fallen behind
them. We hope to see her go onward valiantly, overcoming all difficulties,
and get noble proportions like Mount Fuji and sweet fragrance like the
chrysanthemum.

So may our mother-school prosper for a thousand years, or even
ten thousand years! May God bless and guide our mother-school forever.

(signed)

MIYUKI ISHIDA,

Representative of the Graduates.

CONGRATULATORY MESSAGE READ BY MR. SAKUMA, SENIOR PRINCIPAL
OF GOVERNMENT GRADE SCHOOLS, KANAZAWA, JAPAN, IN HONOR OF THE THIRTIETH
ANNIVERSARY OF THE HOKURIKU JO GAKKO.

In the midst of this glorious autumn season when the air is clear and pure; when the dew rests on the grass and glitters like stars; when the white and yellow chrysanthemums send out their delicate perfume; our beloved Hokuriku Jo Gakko is celebrating its Thirtieth Anniversary. Our hearts cannot express the joy we feel in having a part in this happy anniversary.

"Thirty years" can be expressed briefly in two words; but if we count the time by months, they total 360; if by days, they amount to 10,960; and again by hours they would assume the great sum of 262,980. Are not these figures startling?

During these days, months, and years, this institution has passed through many changes, many vicissitudes; but they have been the cords which have bound all things together for aspiration and development, and have resulted in the successful condition we see before us today.

From the very beginning this School has had the reputation of sending out young women possessing the virtues of charity, gentleness, and obedience. These women during the months and years of their lives have become good wives and wise mothers, and have become directly and indirectly of much value to society and their native land. Personally I am sure there is no doubt about this being true. I firmly believe it to be the truth.

It is not simply by chance that this School has made this progress, has gained this reputation, has won the confidence of the people, and has received special recognition from the Educational Department of Japan.

As a message to the large number of young women studying in this School I would say, "Study with earnestness, follow faithfully the spirit of the institution, lift the name of your School higher and higher, so that it may advance for thirty, forty, fifty, one hundred, yea, even one thousand years, and be of great value to society and the world in general.

With much joy of heart I extend these words of congratulation to this renowned institution in honor of its Thirtieth Anniversary.

CONGRATULATORY MESSAGE READ BY MR. SOTARO HAJI, PRINCIPAL OF
THE FIRST HIGH SCHOOL FOR GIRLS? KANAZAWA? JAPAN, IN HONOR OF THE
THIRTIETH ANNIVERSARY OF THE HOKURIKU JO GAKKO.

It is constantly declared by intolligent people in Europe and America that education for women and girls holds a most important place in connection with the advancement of civilization in any nation. In Japan, however, education for women is a recent introduction, a new departure in our national life, and as yet in its infancy.

This School, whose anniversary we celebrate today, is regarded as a pioneer, as it is the oldest high school for girls in this prefecture. The merits of this institution, not only in training good and wise women and sending them out in large numbers to different parts of the Empire, but also in advancing education in general among women, should be heralded far and wide.

As we consider this excellent and very important achievement, we recall the earnest efforts and sincerity of Miss Hosser, the founder of this School. During the early days of organization, she suffered much suspicion, opposition, and persecution from the people, but she endured all patiently and with firm faith laid the foundation of this institution. Truly the School as it is now owes its existence to her great faith and efforts.

Thus thirty years have passed by. The School has gradually developed. New buildings have been added from year to year. Wise and faithful teachers have been secured who are discharging their duties successfully. The number of pupils is increasing. The prospect is bright. We believe this institution will contribute more and more toward the success of education for women in the years to come.

With these very imperfect words we extend our heartiest congratulations upon this anniversary, and wish you continued prosperity.

CONGRATULATORY ADDRESS BY PRESIDENT S. MIZOBUCHI OF THE FOURTH
HIGHER SCHOOL, KANAZAWA, on the occasion of the THIRTIETH ANNIVERSARY OF
THE FOUNDING OF THE HOKURIKU JO GAKKO.

I count it a great honor to be one of your guests here today
as you celebrate the Thirtieth Anniversary of the founding of your School.

In the thirty years of its history, your School has sent out many
graduates who, in the home or abroad in society, by their good work testify
to the value of the education received in their Alma Mater.

In Western lands there are not a few institutions of learning that
have been in existence for several hundreds of years, and a school of only
30 years would be counted a very new school. But in Japan school education
is a very new thing, and even among schools for boys and young men there
are few that have a history of even 30 years. The institution with which
I am myself connected, the Higher School in this city, is only 28 years
old. Girls' schools are still newer. Normal School work in this city and
prefecture, the training of women teachers, began in the 8th. year of Mei-
ji (1875)--- with only two pupils! The First High School for girls began
its work 17 years ago, and the Second High School only 10 years ago, while
the Kinjo Girls' School opened its doors 11 years ago. Before those
schools were established your School had the field of secondary education
for girls in this prefecture all to itself. It becomes clear then that
your School has had an important place and done a great work in women's
education in this part of the Empire. As a citizen of Kanazawa and one
connected with the work of education, I beg to say my earnest thanks to
all connected with the School and to the Missionary Society which estab-
lished it for the work which the School has done. Although belonging to
another land, you move us to deep sympathy and warm gratitude for the man-
ner in which you have carried on the education of our girls in conformity
with the spirit of Japan and the changing needs of Japan's advancement.
I thank you for the invitation to be with you today and with all
my heart wish you the greatest prosperity in the days to come.

Dear Friends;-

It has been in our minds for several years that a Rest Home of Sanitarium for invalid Japanese Christian workers would be a very desirable thing?and that Kamakura is the ideal place for it. The climate here is mild in winter and cool in summer?and moreover the most picturesque scenery round about with a splendid view of famous Mount Fuji far off beyond the bay of Sagami makes the situation eminently suitable for such a purpose. Since we settled down in this charming spot full of historical interest with its good climate all the year round and its beautiful scenery,we have seen or heard of many sad cases of those who were obliged to give up "The high calling of God" and retire,owing to ill health. This loss to the Church might have been avoided,however,if a PROPER REST had been given them at the PROPER TIME. Unfortunately,the workers themselves cannot very well spare even a few dollars for much needed recreation as they are not well provided for in Japan,with the exception of a few men among the Congregationalists and Presbyterians who get from Y150 to Y200 per month. But only two or three have so large a salary and the rest get much less,so it makes the average monthly salary about Y45.00. The largest salary paid to Methodist ministers is Y75. or Y80. per month but only one or two receive this much,as the average monthly salary for them being about Y40. This is also the average salary for Baptist ministers,the smallest salary they get being as low as Y30.per month which is equivalent to \$15.00 or £3. And so because they cannot afford to spend a few dollars for MOST NEEDED RECREATION,their MOST NEEDED SERVICES in this present world are cut short,and their dear ones are left to the care of their friends or relatives! From every point of view,a work so important as this should not be neglected any longer. A great deal of money and much time is required for educating a man to be fit for His service,and,in Japan even in these present days,it is as our Master once said,"The harvest truly is great but the labourers are few"(Luke 10.2). What a sad thing it is for Christian ministers to give up their divine calling and retire from important posts on account of health which could have been retored, if attended to sooner:and it is even sadder,for the lack of a few dollars to put their families into the hands of their friends,because of their early and unexpected departure for the other world,without enjoying "The full length of days"promised to them and without enjoying the full privilege of serving their Master here below! Shall we dare to say "Am I my brother's keeper"(Gen.4.9)? Shall we say "Depart in peace,be ye warmed and filled"(Jas.2.16)? Does not St Paul say "If any provide not for his own"(we are the joint-heirs of Christ and belong to the large family of God)"and specially for those of his own house,he has denied the faith and is worse than an infidel"(1 Tim.5.8)? WE MOST EARNESTLY BELIEVE THAT THE GREAT DRAWBACK TO HIS WORK IN JAPAN,THE WORK OF SPREADING THE GOSPEL OF CHRIST,IS A WANT OF CARE FOR JAPANESE CHRISTIAN WORKERS. We talk and hear almost every day too much about organizations and systems for the work of our God;no matter how good the organizations may be,what can they do without the proper labourers to work them? We have no right to expect men to dispose of their whole being,both brain and body,when they do not know what they will do in case of sickness or what their families will do after their death. FROM THIS KIND OF IMPEDIMENT IN THEIR MINDS,WE OUGHT TO LET THEM BE SET FREE,SO AS TO ENABLE THEM TO SERVE THEIR MASTER WHOLE HEARTEDLY AND DO A BETTER WORK FOR HIM. The need our sympathy and encouragement as theirs is a hard task. They face all sorts of trials and difficulties,material and spiritual,besides bearing the great responsibility of being His instrument for bringing the precious souls of men to Christ. Truly the r circumstances are such that they may well say with St.Paul,"If in this life only we have hope in Christ,we are of all men most miserable"(1 Cor.15.19). We ought to uphold thier weary hands by warm sympathy and the encouragement of kind words and deeds,besides our never-ceasing prayers,so that the victory of His army may be sure and final,and it is the greatest privilege to do such as our Lord has said,"Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me"(Matt.25.40). Though we are beginning in a sim

simple way in a rented house, we will enlarge the institution as rapidly as funds are provided, and we are confident that many good people will respond to the appeal made for this Christ-like work. Bear ye one another's burdens and so fulfil the law of Christ" (Gal. 6.2). "Cast thy bread upon the waters for thou shalt find it after many days" (Eccl. 11.1).

Yours in Christ,

James Hisataro Tsutsumi
President.

The name of directors;-

The name of Honorary Advisers-

Re. M.C. Harris, D.D. Ernest A. Sturge, M.D.

Rev. Kowdo Kozaki. Ichizayemon Morimura, Esqre..



スピア博士講演

二十一日

午後七時三十分吉田基督教會堂に於てスピア博士の講演開かる堂内は青年學生を以て

充滿したり講演の要點は之より社會に立

脚地を覓めんとする青年諸君は須らく完

全なる道徳の標準を追究せざる可らず青年

諸君は自ら許して堅實なる思想を有し自

ら容して道徳堅固なるものとするも尙健全な

る肉體に色盲症ある如く精神界にも亦色盲

あり依つて道徳の判斷若しくは其の標準を

何處にか覓めざる可からずと説き起し其の標

準を基督に求めざるべからずと結論して九

時閉會せり因に博士は土耳其、波斯、印度よ

り南洋諸島に至り支那朝鮮を経て今回我國

青年基督教徒指導の爲來遊したるなりと

市に更には橋を架け、小舟を可なり、故に相
所、郡京、頃日七十六、千、名の内、市に
るを、願ひ出りよ、よ、密、師、市、
り、を、奉、へ、校、室、に、直、し、迎、へ、
を、者、師、の、密、師、に、さ、し、推、し、迎、へ、
を、能、生、師、の、理、代、校、に、刻、し、時、同、
所、に、生、師、密、師、に、た、ま、り、せ、行、を、
て、迎、へ、奉、へ、奉、へ、奉、へ、奉、へ、
し、迎、へ、奉、へ、奉、へ、奉、へ、奉、へ、
て、迎、へ、奉、へ、奉、へ、奉、へ、奉、へ、
十、の、前、日、二、十、二、も、て、に、
に、に、庫、倉、傳、室、圖、上、の、禮、拜、し、奉、
に、秘、藏、所、分、け、の、の、前、に、し、奉、
に、秘、藏、所、分、け、の、の、前、に、し、奉、
に、秘、藏、所、分、け、の、の、前、に、し、奉、

Nakachoja Machi Kyoto

October 23rd 1915.

My dear Dr. Speer:-

Here I am sending a cut
of Osaka Asahi Shimbun.

It is correspondence concerning
your speech at Yoshida Church.

Perhaps Editor hurried to be had
at the time of printing — although
he could not and published ^{it} on this
morning paper. He gives only your
introduction here.

But I wish to call your attention that we have rare experience to read a report about mere Christian talk on such paper.

such paper.
May blessings of the Lord upon you.

Yours very sincerely
Zan-ichi Hidaka

Tokyo, March 26th, 1915.

Dear Drs. Speer and Chamberlain:

In our recent letter to you concerning the erection of a Chapel and a New Sandham Hall, we said that we would write to you later regarding the relation of Meiji Gakuin to the Nihon Christo Kyokwai and the Boards of the Presbyterian and Reformed Churches.

This we now do in the following statement which at the request of the committee was written by Dr. Imbrie who is familiar with the history of the institution from the beginning.

The statement is made without any thought of any action regarding it on the part of the Boards, but simply for your consideration and that of members of the Boards to whom it may be advisable to present it.

In conclusion we desire to express our deep sympathy with you and the Boards in this day of peculiar difficulties and burdens.

Sincerely yours,

Kajinosuke Iwuka
A. K. Reichman
D. M. Hugh.
William Imbrie.

Statement.

The relation of Meiji Gakuin to the Boards of the Presbyterian and Reformed Churches and to the Nihon Christo Kyokwai, as described in the letter of Dr. Chamberlain to the North Japan Mission of the Reformed Church (September 24th, 1914) and in that of Dr. Speer to the committee of the Trustees of Meiji Gakuin (December 24th, 1914), is as follows:

Dr. Chamberlain. "While we recognize that it is natural for the Mission to press the needs of the institution upon the Boards at home, it would hardly be wise for the Mission to allow the Japanese brethren to look upon Meiji Gakuin as sustaining the same relationship to our Boards at home that our other missionary institutions sustain. Meiji Gakuin is now a purely Japanese institution and all its properties are held by its own Board of Trustees. The ideal has been from the beginning, as we understand, that the proprietorship and the responsibility for Meiji Gakuin belong not to the Boards in America but to the Japanese Church. We know that the expectations of those early days have not been realized in full, nor has our Board refrained from maintaining and even increasing its annual appropriations and supporting appeals for increased funds. But we think it well that the distinction in the status of the institution should be had in mind."

Dr. Speer. "It is not that we have any less sympathy with Meiji Gakuin or any less good will toward it, or any less desire to help it in every way, than we have towards other institutions in other Mission fields. It is simply a fact however, is it not, that historically and in principle Meiji Gakuin sustains, both legally and otherwise, a relationship quite different from that of Mission institutions in other countries. It is a bona fide Japanese institution, with missionaries on its Board of Trustees and on its faculty, representing the full purpose of the home Churches to cooperate with and assist the Church of Christ in Japan in every way; but with this full ideal accepted, namely, that the institution should rest upon and appeal to the support and sacrificial devotion of the Church in Japan and of those who sympathize with its moral and religious purpose."

No one can read these extracts and not be impressed with the kindly spirit pervading them; and Meiji Gakuin would be strangely insensible if it did not recognize the long continued and deep interest in it manifested by the Boards in the past. The annual appropriations, without which its doors would have long since been closed, have come with the regularity of a law of nature. On the

other hand it may be said that the description of the relation of the institution to the Boards and the Nihon Christo Kyokwai contained in the extracts is rather an echo of the hopes entertained thirty years ago than a statement of the facts or possibilities of the past or the present. To some degree this is recognized in the extracts themselves, but not to the degree that is necessary to a clear apprehension of the matter. Perhaps the simplest way to present the case will be to quote what is relevant in the original "Plan of Organization of Meiji Gakuin", and to follow the quotations with comments.

The Plan referred to was adopted by the Missions on April 29th, 1886; and printed copies of it were forwarded to the Boards which no doubt have them on file. By "the College" is meant the school in Tsukiji carried on by the Presbyterian and Reformed Missions, and which subsequently became the Academic Department of Meiji Gakuin.

Quotations from the Plan.

Section 1. The present College and Theological School shall hereafter form one institution, to be known as Meiji Gakuin. The institution shall be under the control of a Board of Directors (provided for in Section VI), representing the Daikwai of the Nihon Christo Itchi Kyokwai, and the Missions of the Presbyterian and Reformed Churches.

Section VI, 1. The general care and supervision of the institution shall be in the hands of a Board of Directors composed of seven members of the cooperating Missions and the Board of Trustees (provided for in Section VII). The foreign members of the Board of Directors shall be chosen in any manner that may seem best to the Council of the United Missions. ("Council of United Missions" is the old name of the "Council of Missions Cooperating with the Church of Christ in Japan". At that time the Council comprised only the Missions of the Presbyterian and Reformed Churches and that of the United Presbyterian Church of Scotland. The Southern Presbyterian and German Reformed Missions were not then in the field).

Section VII. A Japanese company shall be formed in accordance with the requirements of Japanese law. This company shall be known as the Board of Trustees of Meiji Gakuin. The Board shall be composed of the following persons: Kajinosuke Ibuka, Ayao Hattori, Sanjuro Ishimoto, Matsuichiro Ogimi, Masahisa Uemura, Toru Miura and Yushichi Kumano. Upon the death or resignation of any member of the Board, a successor shall be chosen on the nomination of the Daikwai by the remaining members. (Subsequently it was found that such a Board of Trustees could not then be constituted under Japanese law; and the title to the property was held personally by some of those named).

Section X. The purpose of the Reformed and Presbyterian Churches of America, in founding Meiji Gakuin, is the establishment of an institution of Christian learning in connection with the Nihon Christo Itchi Kyokwai. It is their hope also that the day may speedily come when foreign aid shall no longer be required, and when the Nihon Christo Itchi Kyokwai shall be able to assume the entire educational and financial responsibility of the institution. For the furtherance of this purpose and hope, it seems right and desirable that liberally minded men among the Japanese should be encouraged to contribute of their means to the support and advancement of the institution.

Section XI. An agreement shall be drawn up between the cooperating Missions and the Board of Trustees which shall embrace the following particulars:

Paragraph 4. In case any revision of the treaties shall render such action legal, the Board of Trustees shall transfer all property of the institution to the Board of Directors or its successors.

Comments on the Quotations.

Comment I.

As appears in the foregoing quotations, the original purpose was that Meiji Gakuin should be closely connected with the Nihon Christo (Itchi) Kyokwai. It was to be under the general care of a Board of Directors, seven of whom should be representatives of the Missions of the Presbyterian and Reformed Churches; and seven representatives of the Synod of the Nihon Christo Kyokwai. The Mission representatives were to be chosen by the Missions; the representatives of the Synod, by the Japanese members of the Board on the nomination of the Synod.

For several years this arrangement was adhered to, but before long it became clear that it would not work satisfactorily. There was an element in the Synod that advocated more particular Synodical control in the management of the institution; and, ~~it~~ on the initiative of the institution, by common consent and without ill feeling, the arrangement was terminated.

The missionary members of the Board of Directors continued to be chosen by the Missions; the Japanese members were elected by the vote of the entire Board. This new arrangement appears in Paragraph 4 of the (printed) Constitution of Meiji Gakuin, "adopted by the Board of Directors in December, 1891, and ratified by the Missions of the Presbyterian and Reformed Churches"; and it continued unchanged when the institution was incorporated as a Zaidan Hojin in 1905, as appears in Article VII of the (printed) Deed of Trust.

Thus for twenty-four years, on the initiative of the institution ratified by the Missions, there has been no definitely recognized connection between Meiji Gakuin and the Nihon Christokyo Kyokwai; and Meiji Gakuin could not claim financial support from the Church with greater propriety than Tohoku Gakuin at Sendai or the school of the Reformed Mission in Nagasaki, unless it might be on the plea of greater service to the Church.

Comment II.

Prior to the organization of Meiji Gakuin, the College and Theological School occupied land and buildings in Tsukiji, the titles to which were held for the Boards by members of the Missions; and if Meiji Gakuin had been located in Tsukiji, there would have been no occasion to raise the question of Japanese trustees. But,

as is stated in the introductory paragraph of the Plan, it was generally agreed that the highest success of the College was dependent upon its removal to some part of the city outside of the Foreign Settlement; and according to Japanese law the title to any such property could be held only by Japanese. Accordingly the seven Japanese named in Section VII of the Plan were invited to have themselves constituted a body to be known as the Trustees of Meiji Gakuin.

This however was recognized as only a temporary arrangement necessary under the circumstances. It was felt that so long at least as Meiji Gakuin should be in great part dependent upon the Boards of Foreign Missions, the Boards through the Missions should have representatives on its Board of Trustees. The Plan therefore included the following statement which is quoted above: "In case any revision of the treaties shall render such action legal, the Board of Trustees shall transfer all property of the institution to the Board of Directors or its successors." Accordingly in 1905, when Meiji Gakuin was incorporated as a Zaidan Hojin (Trust), the entire Board of Directors - Mission and Japanese members alike - was constituted a Board of Trustees.

Meiji Gakuin is thus a corporation incorporated under Japanese law. (So also are the Presbyterian and Reformed Missionary Shadans which hold the titles to the property occupied by the Missions). But in the present connection it is not sufficient to say only, "Meiji Gakuin is now a purely Japanese institution; and all its properties are held by its own Board of Trustees." A sufficient description would include such particulars as the following: Meiji Gakuin is an institution incorporated under Japanese law. It has a Board of Trustees composed (at present) of twelve members. Six of

these are members of the Missions of the Presbyterian and Reformed Churches, and they are elected by the Missions. The six Japanese members are elected by the Board itself. They need not be members of the Nihon Christo Kyokwai; and for a number of years they have not been chosen from it exclusively. As the foreign members of the Board all have a vote in the election of the Japanese members while the Japanese members have no voice whatever in the election of the foreign members, it will be evident that the preponderant influence in the management of the institution is the influence of the Missions. The Missions are composed of missionaries appointed by the Boards.

In passing it is worth while to compare Meiji Gakuin with other similar institutions in Japan. The Board of Trustees of Tohoku Gakuin (German Reformed) is composed in equal numbers of missionaries and Japanese; but all of its members are elected by the Board itself. The Board of Trustees of Aoyama Gakuin also elects all of its members. It must however choose half of them from among members of the Methodist Mission and half from members of the Methodist Church of Japan. The property of Kwansai Gakuin (Southern and Canadian Methodist) is held by a Mission Shadan, which has no voice in the management of the institution. The Board of Directors is composed of twelve members; four of whom are elected by the Southern Methodist Mission; four, by the Canadian Mission; and four by the Methodist Church of Japan. The Board of Trustees of Doshisha elects all of its members, who with two or three exceptions are Japanese. From this it will be seen that there is no institution of the kind in Japan that in its organization is so closely related to the Missions, and to the Boards through the Missions, as Meiji Gakuin.

Before proceeding to the next point it may be advisable to say a word regarding the missionary residences erected by the Boards. The title to the one recently built and now occupied by Dr. Oltmans is held by the Shadan of the Reformed Mission. Those erected by the Presbyterian Board were built when the titles to them could be held only by Japanese. These might have been transferred to the Presbyterian Shadan; but the transfer would have cost about Yen 500. without any corresponding advantage that was apparent. When however one of these residences is rented (as, for example, was the case last year when Mr. Landis was absent on furlough) the rent is paid to the Treasurer of the Presbyterian Mission; and is held by him subject to action of the Presbyterian Board, which may retain it or appropriate it to meet any of the requirements of the Mission.

Comment III.

As appears in the third quotation from the Plan, it was the hope of the Presbyterian and Reformed Churches in founding Meiji Gakuin that "the day would speedily come when foreign aid would no longer be required, and when the Nihon Christo Kyokwai would be able to assume the entire educational and financial responsibility of the institution." That certainly was the hope at the time; but, as Disraeli once said, "Since then several things have happened."

In 1886 there was reason to think that men then living would see the evangelization of Japan far advanced. The interest in Christianity, or at least curiosity regarding it, was wide spread and invitations to make it known were so common that they ceased to cause surprise. The Council of Missions prepared a statement narrating the facts, and asking the Boards to make "special effort

for Japan a part of their general policy". In that statement it was said, "There is a tide in the affairs of nations as well as of men. There is a time to reap; and it is into the harvest field white unto the harvest that our Lord bids us to pray that laborers be sent. Other nations may wait; but this nation can not wait. For He is not dealing so with any other nation." For nearly ten years the membership of the Churches had been doubling every three years.

If things had continued to go on as they had been going on, early in the present century the Nihon Christo Kyokwai alone would have had a hundred thousand members. The rapidly increasing membership gave promise that the question of self-support would cease to be a question; and many thought that by the year 1900 the Missions would no longer call for reinforcements. How those hopes were disappointed it is not necessary to relate. Suffice it to say that now in the year 1915, by common consent of the Missions, the Japanese Churches and the Boards of Foreign Missions, the evangelization of Japan in the near future is contingent upon a large increase in the missionary force and the Japanese ministry. On this point it is necessary only to refer to the "Findings of the Conferences held in Tokyo, April 3 - 11, 1913".

But no less true was it in 1886 that the prospect was bright of the speedy establishment of Christian schools no longer dependent on foreign aid. The Christian schools were recognized by many as in some respects at least the best in Japan. The College in Tsukiji had all the students that it could accommodate; and it was the common belief that, in a better situation and with a better equipment, it would not be long before its current expenses

apart from the salaries of the foreign teachers would be met by the fees from tuition. The difference between present conditions and those then existing may be illustrated by a concrete example. For a long time an organ has been needed for the proper equipment of the Meiji Gakuin Chapel; and, to obtain it, it was necessary to make a special appeal to friends in America. At the time referred to an organ was needed by one of the Presbyterian girls-schools in Tokyo, and the funds required for its purchase were taken from a balance in bank derived from tuition fees. The balance amounted to six or seven hundred yen.

These were the conditions under which Meiji Gakuin was founded; and it is now necessary to recount briefly certain marked difficulties which since then it has been obliged to face.

1. The Reaction, as it is commonly called, which so completely changed the outlook for the speedy evangelization of Japan affected Meiji Gakuin so deeply that for a time its influence threatened destruction. So serious was the situation that early in 1895 a joint-committee composed of the Executive Officers and two members from each of the Boards was appointed to consider it. Drs. Hepburn, Imbrie and Knox, and Mr. John C. Ballagh, who were then in America, were invited to meet with the joint-committee; and on February 19th a letter signed by Drs. Cobb, Amerman, Ellinwood and Gillespie was sent to the Directors of Meiji Gakuin.

This letter describes the situation and makes certain proposals. No doubt copies are on file in New York, and therefore it is unnecessary to quote it in full. The following extracts will suffice to show its general tenor.

For some time past the Boards of Foreign Missions have

viewed with increasing concern the condition of the Academic Department of Meiji Gakuin. The number of students has rapidly diminished until the roll numbers less than forty; while the direct evangelistic influence of the institution, so fruitful in conversions in its earlier years, seems to have decreased in a still larger ratio. Because of this and of the heavy expense involved to the two Boards, it seems imperative that something be done. By direction of the Boards the following inquiries and suggestions are submitted for your consideration.

1. Is it wise to continue the Academic Department?

2. As an alternative proposition, we would ask your consideration of the following plan for the reorganization of the entire institution.

(1) The Board of Directors to be so changed as to become essentially Japanese, instead of being composed of equal numbers of Japanese and foreigners as at present.

(2) The number of foreign missionaries teaching in the institution to be two; one representing each Mission and these in the Theological Department only. Said missionaries to be nominated by the Board of Directors and appointed by the respective Missions.

(3) An annual grant of funds not to exceed \$4000. gold, to be made by the cooperating Boards directly to the Board of Directors; the same to be expended by the said Board at its discretion, in the proportion of two-thirds to the Theological and one-third to the Academic Department; the amount of the grant to be diminished ten percent each year after the first three years. With this grant and the income derived from sources in Japan, the Board of Directors to meet all the expenses of the institution except what pertains to the missionaries in the Faculty, such as their salaries and repairs upon their residences; it being expressly provided however that no part of the said grant shall be applied to the support of students in any Department.

The receipt of this letter led to a correspondence between the Directors of Meiji Gakuin and the Boards with the following results.

(1) While the hopes of the Boards that Meiji Gakuin might become an institution with a Board of Directors "essentially Japanese", looking for its support to the Nihon Christo Kyokwai, were quite in accord with the hopes entertained when it was founded, it was recognized that such a consummation in the near future was impracticable; and accordingly no change was made in the constitution

of the institution.

Nor has any essential change been made in it since; excepting that, as already explained, ten years later when Meiji Gakuin was incorporated the Board of Directors became the Board of Trustees holding the title to the property, and on which the Boards through the Missions are represented.

(2) The Academic Department was continued as previously excepting that it was to be understood that the appropriations of the Boards would be made subject to renewal every two years.

In considering the question of the relation of Meiji Gakuin to the Boards, these facts should be remembered; but the primary purpose at present in referring to this letter from the Boards is to show how grave were the difficulties created by the Reaction. The number of students in the Academic Department had dropped to less than forty, and the Boards were seriously inquiring whether it might not be wise to close the Department.

2. For two or three years after this correspondence with the Boards, the number of students gradually increased and the outlook for the future was brightening. Then the institution obtained recognition as a Chu Gakko; and with this privilege a new stage of prosperity was anticipated. But almost immediately afterwards (1899) there was issued what is known as Instruction No. 12; and as this Instruction forbade all teaching of religion and all religious services "even outside of the regular course of instruction", those who held to the principle the schools carried on by Christian Missions should as institutions be Christian were forced to surrender their Chu Gakko licences along with the accompanying privileges.

No one will deny that Meiji Gakuin was a leader among

those who stood for this principle as well as for the broader principle of the right of instruction in religion in schools maintained by private funds; and if, as now seems possible, the day shall come when these principles shall be established in Japan, to Meiji Gakuin will belong a full share of the credit for their establishment. But the stand then taken threw the institution back; and while after strenuous efforts it succeeded in obtaining the privileges of a Chu Gakko it was denied the name, and this for fifteen years has been a constant handicap.

At the time, the consciousness of standing for principles was a stimulus to action; but the succeeding years have been years of a certain weariness in well doing - a weariness not lessened by the fact that from time to time friends sincerely interested in the welfare of the institution have pointed to the number of students in schools which had retained their Chu Gakko licences; holding that what Meiji Gakuin regarded principles were mere questions of words and names.

For encouragement however it should here be added that the Department of Education has recently granted to Meiji Gakuin the privilege of calling its Middle School (hitherto called Futsu Gaku Bu) Chu Gaku Bu; and it is hoped that this new name, so nearly the same as Chu Gakko, will correct the popular misunderstanding regarding the character, grade and standing of the institution.

This Instruction No. 12, with the results following, was the second difficulty that sprang up to thwart the hopes of the first days of Meiji Gakuin.

3. When Meiji Gakuin was founded in 1886 it was hoped

that apart from the supply of foreign teachers it would not long remain financially dependent upon the Churches in America. This was so both because the Christian schools were well attended, and also because of the rapid advance of Christianity in Japan during the preceding decade.

There was however a fact which keener foresight would have recognized as certain to place great difficulties in the way of the establishment of such an institution as was in the minds of the founders of Meiji Gakuin. The fact itself was recognized, and its recognition was a chief reason for the founding of the institution; but what was not recognized were the difficulties that the fact would occasion. That fact was the development of the national system of education. But what was not foreseen in 1886, six years later was evident to all. This will be made quite clear by quotations from a communication sent to the Boards in February, 1892, after "adoption by the Board of Directors of Meiji Gakuin and ratification by the Missions of the Presbyterian and Reformed Churches"

The communication expresses thanks to the Boards for the "aid so freely given"; requests the "continuance of this aid"; and asks the support of the Boards in "an effort to establish a permanent endowment, gifts being sought which shall not interfere with the ordinary contributions to the Boards". The following quotations will suffice for the present purpose.

Meiji Gakuin was formed by the union of several schools which had been established, maintained and controlled by the Missions; and suited to the times the schools well performed their important duties. But the times changed and the schools could not stand still. An institution of higher grade was needed.

The establishment of well equipped Government schools and colleges rendered Mission schools less attractive. The adequate education of the sons of Christians and the training of a Japanese ministry were seen to be of high importance. The experience and

maturity of Japanese Christians made their cooperation and joint responsibility most desirable and necessary. It was time to begin the transformation of the Mission schools into the College and Theological School of the Church; and the first step was taken when the schools were united in 1886, under a plan giving equal powers to foreigners and Japanese, and Meiji Gakuin was founded.

There will come a time in the providence of God when the institution will be wholly Japanese. But though the foreigner's work will draw to a close, the Church and its institutions will remain; and it is to this end that an effort for an endowment looks.

We recognize that the work of foreign missionaries in Meiji Gakuin is by no means finished. They will be needed for many years to come; perhaps for an indefinite future. We do not contemplate radical changes. The Board of Directors will remain as at present. The foreign teachers will look to the Boards of Foreign Missions for their support. The endowment will provide for the salaries of the President and Japanese teachers, and for current expenses. To this extent the funds of the Boards will be relieved. As these necessary expenses are thus permanently provided for, when the day for foreign missions ends, Meiji Gakuin will remain the permanent monument of the generosity of the Churches in America to their sister Church in Japan.

This appeal for an endowment recognizes the fact that foreign funds as well as missionaries are needed. Compared with those of the Government institutions the salaries paid to the President and Japanese teachers of Meiji Gakuin are less; but compared with the incomes of the majority of the Christians and with the salaries of pastors and evangelists they are high. But we do not see how the efficiency of the institution can be maintained, if the salaries paid are to be determined by a standard entirely different from that of other schools of a similar grade. But it is impossible for the Japanese Christians from their poverty to supply the needed funds; and therefore the Church in Japan must appeal to the Churches in America.

It will be quite evident from these quotations that in 1892, or only six years after Meiji Gakuin was founded, it was fully recognized that the hopes entertained in 1886 could not be realized; that a chief reason for this was the development of the national system of education; and that if Meiji Gakuin was to compete successfully with the Government schools, it must look for its maintenance to the Churches in America.

But what was true in 1902 is if any thing still more true today. The national schools have not stood still; they are far in advance of what they were twenty-three years ago; and if Christian

education in Japan is to command respect and attract in large numbers the better class of students, it will be because the Churches in America appreciate its importance and supply what is needed.

This requires no proof for those who are acquainted with the facts, and certainly none is needed by those who have long been striving against wind and tide; but in confirmation of what is now said it may be well to quote (1) from the resolution adopted by the Semi-Centennial Conference of Missionaries in Japan; and (2) from the Findings of the Joint-conference of Missionaries and Japanese Christian Leaders held in Tokyo, April 9-11, 1913. These quotations are as follows:

(1) The Conference gladly recognizes the great value of the work done in the past by the Christian Higher Schools; but it observes with apprehension that their resources do not now enable them to maintain an equal place with the government institutions of corresponding grades. In the interest of Christianity in Japan this is a matter for grave concern. The future of Christian education depends upon a better equipment of the present Christian schools. This is essential.

(2) Mainly through inadequacy of financial support, Christian schools in their teaching forces, their methods and equipments, are not abreast of the national schools of corresponding grades. Hence they do not attract a due proportion of the young men and young women to whom we may look for Christian leadership.

Summary.

With this history in mind and having regard to present conditions, the situation may be summarized as follows.

1. Hopes entertained when Meiji Gakuin was founded were in certain particulars based upon mistaken expectations, and have been frustrated by causes unforeseen and unavoidable. Ideals then formed are not to be discarded; but they are not likely to be realized in the near future.

2. For a time there was a definite connection between

Meiji Gakuin and the Nihon Christo Kyokwai; but that connection was many years ago terminated on the initiative of the institution and with the approval of the Missions.

3. In a broad sense there is of course a connection between the Church and the institution; but Meiji Gakuin is not "the College and Theological School of the Church" as in the early years it was hoped that it would be. Since then Tohoku Gakuin and Tokyo Shin Gakusha have been founded; both of which have a connection with the Church similar to that of Meiji Gakuin.

4. Even if Meiji Gakuin were recognized as "the College and Theological School of the Church", it would not be possible at present for "the institution to rest upon the Church for its support". The Church is growing; but the calls upon it to maintain and extend self-support and to carry on its evangelistic work far exceed in weight any call to establish an institution of the rank to which Meiji Gakuin should attain.

5. From time to time the graduates and other Japanese friends of Meiji Gakuin have responded to special appeals; and no doubt, especially if it advances, they will do so in the future. This far they have contributed in all about Yen 12000. The graduates and other Japanese friends of Kwansai Gakuin have as yet made no gifts to it; and a similar statement it is understood may be made regarding Tohoku Gakuin. The graduates and other Japanese friends of Aoyama Gakuin have thus far given to it in all about Yen 3000. For a statement regarding Doshisha, compare the letter of the committee dated April 26, 1913.

When one considers the financial ability of the graduates of Meiji Gakuin, their gifts deserve commendation; but until they

have among them a considerable number of men of at least relatively large means they can not be looked to for large or constant gifts . All that can reasonably be expected is an occasional gift; and that in the case of most of them, will be a gift accompanied with self-sacrifice.

6. In 1892, as already said, the Directors of Meiji Gakuin requested the Boards to lend their sanction to an effort to raise an endowment. At that time nothing was done; and the conditions described in the letter from the Boards in 1895 rendered any such effort for the time inadvisable. But about ten years ago when Drs. Ibuka and Imbrie were in America, with the cordial approval and assistance of the Boards, an effort to secure an endowment of one hundred and fifty thousand dollars was made. While that effort did not succeed, a considerable sum was obtained which with the consent of the donors was used in the erection of buildings imperatively needed; and, until such an effort shall be carried through successfully, it seems practically certain that Meiji Gakuin can not cease its dependence on the Boards. The same thing may also be said of the other schools, both those for young men and those for young women, maintained by the Boards in Japan; and, so far as appears, the same is true of similar institutions in other non-Christian lands.

This emphasis upon the need for an endowment may properly be reinforced by a pertinent quotation from the circular made use of by Drs. Ibuka and Imbrie in the endeavor to secure an endowment just referred to. The circular was signed by Dr. Alexander, as President of the Presbyterian; and by Dr. Hutton, as President of the Reformed Board. The quotation is as follows:

Hitherto Meiji Gakuin has been to a large degree what is

commonly described as a "mission school"; but it has always been the intention of its founders, when the time should come, to make it more distinctively a Japanese institution. The carrying out of this intention is only the application, in the case of Meiji Gakuin, of the principle that has ruled the nation in all its lines of national development; and for the highest future success of Meiji Gakuin it is necessary that the way be prepared for such a change. But in order to do this the institution must be placed upon a permanent, and within the limitations of its charter, and independent foundation; and this can be done only by an endowment.

In connection with this effort to raise an endowment, the title to the property known as No. 17 Tsukij, was transferred to Meiji Gakuin by the Boards acting in concert with the Board of the United Free Church of Scotland. The income from the rent of that property, less taxes and insurance, is Yen 490.55. The original cost of the land and buildings was \$3000. Of this, \$1000. each was given by the Board of the Reformed Church, the Board of the Scotch Church and Dr. Hepburn. At present land in Tokyo can not be sold for its real value; but two years ago land in Tsukiji had been sold for Yen 100. per tsubo (four square yards); and at that rate the property would have brought about Yen 38000. It was therefore proposed to sell; as the interest on the proceeds of the sale would have amounted to nearly Yen 1500. more than the amount received for rent. On further consideration however the proposition was set aside for this reason. No. 17 is the corner lot of a rectangle comprising also property held by the Presbyterian Shadan; and it was seen that the sale of the corner lot by itself would to a considerable degree lessen the value of the rectangle, and that it would therefore be advisable to wait until the entire rectangle should be sold. This will explain why so valuable a property as No. 17 at present yields so small an income to the institution. At some time in the future however it will furnish a good beginning for a larger endowment.

In this connection also it may be well to say a word regarding the real estate other than No. 17 Tsukiji. This may be divided into three classes: (1) Buildings erected by missionaries on the field; (2) buildings erected with funds from friends in America, graduates of Meiji Gakuin and other Japanese friends; (3) land bought and buildings erected with funds appropriated by the Boards. These are as follows.

(1) Dr. Hepburn: Hepburn Hall (burned several years ago) in part, \$2000.; missionary residence, \$3000. Mr. John C. Ballagh: missionary residence (in part), \$200. Dr. and Mrs. Miller: Chapel (recently rendered unserviceable by earthquake), \$7500. Bequest of Mrs. James H. Ballagh: missionary residence, \$4000.

Total: \$16700.

(2) Mrs. Sandham: Sandham Hall (recently burned)? \$6000. Mr. Harris: Harris Hall (built in part of materials from the school in Tsukiji and burned at the same time as Hepburn Hall), \$2500. Japanese friends: Theological Hall (in part) \$600.

Mr. Severance: \$6500. Mr. D. Willis James: \$10000. Mr. Kennedy (before his death): \$1000. Mr. Gamble: \$3000. Mrs. Steward: \$500. Miss Dodge: \$500. S.G.F.: \$250. Mr. Severance: \$200. Mr. Lyle, Mr. Hull, Mr. Hyde, Mr. Henry, Mr. Blair, M.B.J., Mr. Wood: each, \$100. Others: \$736. Graduates of Meiji Gakuin and other Japanese friends: \$5000. With these gifts and a part of the insurance on Hepburn and Harris Halls, damages to the Chapel by an earthquake a number of years ago to the amount of \$2000. were repaired, and the following buildings erected: Severance Hall, Recitation Hall, Dormitory, Refectory, residence of Mr. Kumano, (in part) \$1110, and Storehouse. Here also should be included a gift of \$10000. from Mrs. D. Willis James for "land for permanent improve-

ments"; and now at interest.

Total: \$46486.

(3) Appropriations from the Boards: Land, \$8500. Hepburn Hall (in part), \$8000. Theological Hall (in part), \$6000.; Chapel (supplementing the gift of Dr. and Mrs. Miller),? \$1000.; Residence of Dr. Ibuka, \$1250.; residence of Mr. Kumano, (in part), \$400.; three missionary residences, \$9700.

Total: \$34850.

7. The income of the institution last year (1914) was as follows: Rent from No. 17 Tsukiji, Yen 490.55; tuttion fees, Yen 6500.; appropriations from the Bards, Yen 11580.

To make the sit-uation clear however the following additional statements are needed.

(1) It is hoped that the privilege recently obtained of calling the Futsu Gaku Bu, Ohu Gaku Bu, will increase the number of desirable students; and with a larger number of students the income from tuition fees will be larger. To this however it should be added that to meet the expenses of a well equipped Chu Gakko in Tokyo requires an attendance of at least six hundred students. Meiji Gakuin comprises a Chu Gaku Bu, a Koto Kwa (Higher Department) and a Theological School.

(2) Yen 5580 of the appropriations from the Boards are required for the Theological Department which brings in no income. The Ohu Gaku Bu and Koto Kwa together receive only Yen 6000. of the appropriations. When it is remembered that the expenses of a Koto Kwa are relatively greater than those of a Chu Gaku Bu, the inadequacy of this appropriation can be made apparent by a comparison. The school of the Reformed Mission in Nagasaki provides only

a Chu Gaku Bu course; but it requires an appropriation from the Board of Yen 8000.

(3) Under the present arrangement with the Baptists, Tokyo Gakuin supplies about thirty hours a week of teaching; and as a result the Koto Kwa is much strengthened. This it is hoped will increase the number of students in the Department; but whether, under present conditions, the number of students in the Koto Kwa can be greatly increased, without the addition of courses directly fitting the student for some calling in life, may be doubted. A majority of the students now in the Koto Kwa are there preparing to enter the Theological Department. While the teachers in Tokyo Gakuin supply the additional teaching referred to, the Baptists do not otherwise share in the current expenses of the institution.

(4) Three facts may be referred to as showing the need of a larger income to carry on the institution satisfactorily:

1. The present income does not make it possible to keep up the property as it should be kept up. This is true as to both the grounds and the buildings; and the fact is injurious to the institution. A year or more ago a visitor from America and a member of the Reformed Church so expressed himself with significant emphasis.
2. It is essential to the highest success of the institution that its teachers be able to give their whole time and strength to it. With the present income this is not practicable. A number of the teachers - some of them among the best - are obliged to eke out their salaries by the acceptance of teaching or other work outside of the institution.
3. Recently two of the teachers have resigned

because they were offered salaries larger than Meiji Gakuin can afford to pay them. There are others also who have received similar offers; but who for the present remain. But it is not reasonable to expect them to do so permanently when other schools, especially other Christian schools, are ready to pay them the salaries to which their standing as teachers entitles them.

Under these circumstances the effect of diminishing appropriations from the Boards will be obvious.

(5) In the letter to the Boards of April 26th, 1913, the appropriations to Meiji Gakuin were compared with those to other schools in Japan in organization most nearly resembling it. This is a matter so relevant to the subject of the present statement that renewed reference to it is advisable.

When the statement made in 1913 was written it was not understood that the appropriations for the support of theological students were included in the figures received from other schools. In what follows these appropriations are omitted, unless it may be in the case of Tohoku Gakuin. An inquiry regarding this point was sent to the Treasurer of the Reformed (German) Mission; but his reply has not yet been received.

Appropriations to Meiji Gakuin for Chu Gaku Bu, Koto Kwa and Theological School, Yen 11580.; to Aoyama Gakuin, Yen 11864.; to Tohoku Gakuin, Yen 18000.; to Kwansei Gakuin, Yen 39280.

The entire amount appropriated this year by the Boards to Kwansei Gakuin (apart from a relatively small appropriation for new buildings) is Yen 46000. The Boards also supply ten foreign teachers; five from each Mission. Evidently the Southern and Canadian Methodists are endeavoring to carry out the recommendations

of the Semi-Centennial Conference of Missionaries and of the Conference of Missionaries and Japanese Christian Leaders held in 1913.

8. Meiji Gakuin is a Japanese institution of the character described in the preceding Comments on the Quotations from the original Plan of Organization. As such it is under the general care of a Board of Trustees; six of whom are members of the Missions and chosen by the Missions; and six of whom are Japanese chosen by the Board acting as a Board.

Three of the present Japanese Trustees are ministers of the Nihon Christo Kyokwai; one is a teacher in the Higher Normal School, one, the head of a private school for English; and one is now to be elected.

The counsel of the Japanese members of the Board is of great value; their relations to the foreign members most cordial; and their withdrawal would occasion deep regret. But if the feeling is that their presence on the Board places the institution in a class by itself - a class in which appropriations from the Boards should be determined by the character of the organization of the institution rather than by its needs - the question will force itself upon them whether application should not be made to the Department of Education to change the Deed of Trust, so that the Board of Trustees shall be composed exclusively of members of the Missions chosen by the Missions .

This will be suggested to them by the personal interests of members of the Missions serving on the Faculties as well as by the financial interests of the institution. Naturally they will feel that they should not allow themselves to be instrumental in making conditions favorable to the life work of those members of

the Missions contingent upon the ability of the Japanese friends of Meiji Gakuin to assume the financial responsibility of its support and advancement.

9. In the original Plan of Organization it is stated that "The especial aim of the institution shall be to train young men for the ministry of the Church". Many of the early hopes are still hopes deferred; but this hope is one that has been fulfilled to a degree that calls for gratitude.

There have been in the Theological School two hundred and seventeen students, most of whom are graduates. Of these thirty-one have died, and five can not be traced. Thirty-eight are teachers or in some calling other than the ministry; but most of these are living Christian lives and many of them are valued members of the Church. There are now in the ministry one hundred and forty-three; of whom one hundred and seventeen are in the ministry of the Nihon Christo Kyokwai.

Recently two well known missionaries, neither of them a missionary of either the Presbyterian or the Reformed Church, were speaking of the various types of Christianity now represented in Japan; and during the conversation one of them said, "The Nihon Christo Kyokwai has preserved in Japan the evangelical type of Christianity". That fact in part is due to Meiji Gakuin.

In conclusion it is a pleasure to refer again to the kindly spirit pervading the communications from Drs. Speer and Chamberlain; and to read their assurances that the long continued interest of the Boards in Meiji Gakuin remains unchanged.

THE NATIONAL COMMITTEE
OF
YOUNG MEN'S CHRISTIAN ASSOCIATIONS
OF JAPAN

OFFICE OF GALEN M. FISHER AND ARTHUR JORGENSEN
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ARTHUR JORGENSEN Tokyo Students
B. TAKIORA Tokyo Students

TELEPHONE - - - HONKYOKU 624
TELEGRAPH ADDRESS - FLAMINGO, TOKYO
ORGAN - - - THE PIONEER (KAITAKUSHA)

Mr. Speer.

Dec. 12, 1914

Dear Dr. Speer -

Herewith please find a Statement regarding the Tokyo Grammar School, which we trust you will have presented and favorably considered by the Presbyterian Board.

This Statement has been sent out too hastily to admit of satisfactory revision or printing, in order to be in time for your first meeting in 1915 and for the Conference of all Mission Board Representatives. A revised version may follow later but this gives the gist of the case.

We shall deeply appreciate whatever is done, especially in face of the financial conditions in America.

Believe me,

Very sincerely yours

Dr. R. E. Speer
Secy.,
New York

Galen M. Fisher
Pres. Board of Trustees
Tokyo Grammar Sch.

For Drs. Speer and Brown, Secretaries.

STATEMENT AND APPEAL TO MISSION BOARDS OPERATING IN JAPAN ON
BEHALF OF THE TOKYO SCHOOL FOR FOREIGN CHILDREN.

I. THE STATUS OF THE EDUCATION OF FOREIGN CHILDREN IN JAPAN.

There are 114 protestant missionary families in Japan having 200 children of or approaching school age. In addition there are between 100 and 150 children of non-missionary families residing in the vicinity of Tokyo, many of whom would be glad to avail themselves of a good foreign school and to pay much higher fees than the missionary children.

Confining our attention to the missionary community we find that the supply for these educational needs consists at present of:

1. The Tokyo School for Foreign Children (also known as the Tokyo Grammar School). Counting the affiliated higher department it now enrolls fifty pupils and employs four teachers.

2. The School of the Canadian Methodist Mission in Kobe. The accommodations are limited to about twenty pupils and the school is of elementary grade only. The Canadian Methodist Mission does not intend to build up a school for general patronage nor to establish a higher department. They recognize that Tokyo is the inevitable location for such a school and that all the missions ought to cooperate in creating it.

3. The Kyoto Cooperative School, which is conducted for the children of resident missionaries. It has one paid teacher and a number of volunteer parent teachers. Like the school at Kobe, it has no intention of providing extensive equipment or accommodations for outside children or of creating a regular higher department.

The above are the only organized schools for either missionary or non-missionary children under protestant auspices. The lack of a well equipped school with both elementary and higher grades has, however, driven many protestant parents, including several missionaries, to send their children to the Roman Catholic schools. For example, in Tokyo and Yokohama there are said to be not less than fifty children of protestant parents in the Catholic schools.

II. THE NEED OF A FOREIGN SCHOOL.

1. In Its Bearing on Missionary Efficiency. The lack of a good school is preeminently felt by the missionary body. The chief losses to missionary efficiency are:

(a) The loss in continuity and length of service on the field through the premature withdrawal and long absence of parents on account of having to educate their children in the home lands.

(b) The breaking up of home life by the frequent division of families which might be postponed or even entirely avoided if the children could be educated on the field until they were ready for college.

(c) The drain upon the time and strength of the parents through the necessity of giving home instruction to their children which would be avoided if there were a school offering a higher department and facilities for boarding pupils.

(d) The loss to the children themselves, through the lack of the discipline and stimulus which come through group study, play and competition. It is true that children of missionaries educated by their parents have often taken high rank later in college, but isolation during childhood has sometimes shown itself in various eccentricities of disposition and character which would have been corrected in a good school.

(e) We are losing an opportunity to render an indirect service to the Christian cause through the establishment of a first class school for foreign children. It would provide an object lesson of what is meant by education in a Christian land. Hitherto the schools for foreign children have not presented such an object lesson, indeed, in some cases they have been a reproach to the religion and the civilization represented by Christian missionaries.

(f) The loss of money to the mission boards has amounted to a very large amount. It is difficult to make an exact appraisal of the total cost on account of extra and prolonged furloughs, illness and lowered efficiency caused by the lack of a good school, but in the course of the past twenty years it must have run up into the hundreds of thousands of dollars.

2. In Its Bearing on International Relationships.

Keeping the children in Japan through early adolescence and thus enabling them to become more conversant with the life, language and institutions of Japan will be of far reaching value in helping the East and the West to understand one another, for these children will be looked upon through life as first hand authorities on everything touching Japan. Furthermore, the children of missionaries and other residents will in increasing numbers return to Japan in the capacity of missionaries, teachers and merchants. The advantage of knowing the language and the people of Japan in advance is evident, but such knowledge cannot be acquired and retained unless they stay in Japan until at least their fifteenth or sixteenth year.

3. In Its Bearing on the General Foreign Community.

The need is felt not only by the missionaries but by the whole foreign community. So keenly do the mercantile and professional residents feel the lack that they have been willing to contribute considerable sums for the maintenance of the Tokyo Grammar School; and in 1897 a fund of yen 30,000 was raised by British residents in Yokohama in the attempt to establish a good school, but for various causes which need not be narrated here that fund was exhausted within eight years and all traces of the school thus started disappeared some years ago. This experiment in Yokohama only confirms our convictions that for a number of years a first class foreign school must rely in large measure upon subsidies from home, for only after it has become well grounded and has won a reputation will it be able to attract sufficient gifts for endowment to enable it to dispense with such subsidies.

III. THE KIND OF A SCHOOL NEEDED.

A school needed to meet the needs described above is briefly as follows:

The curriculum should include all grades from primary up to college, or what is known in North America as the elementary, grammar and high school grades. The teaching staff should include well trained certificated teachers for all grades and as soon as the finances permit a special teacher in music and drawing. Put in view of the comparatively small number of pupils it is manifestly impossible to have one teacher for each grade. The best we can hope for will be one teacher to cover the work ordinarily done in two or three grades. In addition to the regular teaching staff a matron will be needed for the boarding home. It is not unlikely that one of the teachers can serve in this capacity.

Accommodations for pupils from Outside Tokyo will be one of the most important features of the school. We hope to open such a home in rented quarters at an early date. If the Missionary Societies make the grants herein requested we shall be able to open ~~such a home~~ almost immediately.

As to equipment - it is too early yet to go into details but it is our purpose to secure a permanent Site and erect suitable buildings, the whole plant to cost between forty and fifty thousand dollars. We have already discovered several well located Sites in Tokyo purchasable at reasonable figures but are unable to make any purchases until the financial basis of the school has been solidified and special gifts for land and buildings have been secured.

IV. EVIDENCE OF THE RECOGNITION OF THE NEED BY RESIDENTS IN JAPAN.

The fact that the Tokyo Grammar school has been maintained against tremendous odds for the past twelve years is incontrovertible evidence of the keen realization of the need on the part of residents. During that time the school has received an average of less than \$400 a year in grants from all the mission boards combined. All the balance for maintenance has been borne by residents, two-thirds in the shape of school fees and one-third in the shape of gifts. A large share of the gifts has come from non-missionary residents who had no personal stake in the school but who felt that for the credit of Western civilization as well as for the sake of the character of the foreign children and the advantage of both mercantile and religious enterprises in Japan some such school must be maintained.

Although the need of such a school is most acute in the case of missionaries, as we have already pointed out, the realization of this need by the missionary body at large was only brought to a focus last summer at Karuizawa. At that time missionaries out of their own pockets subscribed \$1,000 to wipe out a debt of \$1,500 in the Tokyo Grammar School. Furthermore, the various mission meetings gladly listened to the claims of the school and voted to ask their respective boards for grants toward the Tokyo School as follows:

American Episcopal	\$500.00	
German Reformed	500.00	
Methodist Episcopal, North	500.00	
Northorn Baptist	500.00	
Presbyterian, North	500.00	
Intern'l Com. Y.M.C.A.	500.00	
Churches of Christ	250.	
Church of England in Canada	150.	and other missions,
V. THE FINANCIAL ASPECT.		totalling over \$4,000.

The Tokyo School is free of debt at the present time. Heretofore the Trustees have several times appealed to the general public for contributions to current expenses as was done last summer, but they feel that hereafter such general appeals should be rare, and they believe they can be avoided, once the school has been put on a sound basis by the assistance of the missionary societies.

The estimated budget for the expanded school on the basis of an enrollment of seventy pupils and a staff of five or six teachers for both elementary and higher departments and a boarding home ~~and~~ as follows:

RECEIPTS		EXPENDITURES	
Total Mission Grants	G. \$5,000	Boarding Department	
10 boarders from contributing missions at \$150 each	1,500	(14 children 1st year) G. \$3900	
30 non-boarders from contributing missions at \$15 each	450	School: Teachers	3000
10 other mission pupils (non-contributing missions) at \$30 each	300	Rent	660
16 day pupils (non-Mission, non-contributing) at \$75	1,200	Printing & Sundries	290
4 boarding pupils (non-mission, non-contributing) at \$275	1,100	Equipment & reserve	1700
	<u>9,550</u>		<u>9550</u>

It is estimated that 100 pupils, two-thirds of them missionary children, could properly be provided for if the annual grants from the boards totalled \$7,000.

As a unit for determining the amounts needed from the mission boards the Trustees after due investigation have fixed upon \$75 per annum for each missionary family containing children of or under school age. This unit however is tentative and it would doubtless be possible to reduce it after the first few years during which the outlay for permanent equipment would be especially heavy.

We are emboldened to ask for this large increase in grants from the home boards, not only by the absolute need of such a school in Japan but also because of the precedent of the American Mission School in Shanghai. As you are aware that school now enrolls between 90 and 100 pupils and has a staff of eight teachers and a budget of some \$15,000. The Shanghai school is the outgrowth of conditions similar to those in Japan, and the secret of their success, namely, the support of the missionary societies, is what will solve our problems also. During the past two years four societies have made grants to the Shanghai School amounting to \$15,000, and the budget for 1914-5 is made out on the basis of

grants totalling over \$10,000 from five or six missionary societies. You will note that we are asking for only \$7,000 for a school of 100 pupils, not because we could not advantageously utilize a larger amount, but because we believe that by economy and by the cooperation of local residents, especially by securing comparatively high fees from the non-missionary community, we can conduct a first class school with the grants we have asked for.

In western countries the bulk of the cost of education is borne not by the individual but by the community. State grants of land, taxation, and endowment all reduce the cost to the individual. In Japan we have none of these resources to draw upon, for while we pay taxes for the Japanese school system, our children can of course make no use of it. The cost of each pupil in western lands is said to run from \$40 to \$50 per pupil in the elementary school and \$60 to \$80 in the high school. If the Mission Boards grant us \$5,000 for seventy pupils of all grades the rate will be \$71 per pupil. With 100 pupils if the Boards grant us \$7,000 the rate will be \$70 each. The reason for the slightly higher cost in Japan is the much smaller number of pupils in each class.

VI CONCLUSION.

The church has always been the pioneer in education and has supplemented the State whenever necessary. It is manifestly necessary in our case where not a penny of national or municipal grants can be secured. But we would emphasize the fact that while we feel warranted during the foundation laying period in asking for grants from the missionary societies of our home lands we are confident that in the near future the amount required will gradually decrease.

As Trustees we shall continue to make unremitting efforts to build up a worthy school for missionary and other foreign children in Tokyo, but we have come near the end of our unaided resources. Many of us as individuals have no children who can avail themselves of such a school; but for the sake of everything which we with you hold dear, we make bold to plead the cause of this school as we would not dare to plead for anything more personal. We believe that there are few objects which have a stronger claim upon your exchequer. We therefore ask with all the earnestness at our command that you will give this appeal early attention and generous response.

Signed:

The Executive Committee of the Board of Trustees
Tokyo Grammar School

Galen M. Fisher, President
J. Struthers, Cor. Sec. and Treasurer
J. Merle Davis, Recording Secretary
W. P. Buncombe
Gilbert Bowles
A. Olthmans
C. C. Reifsnider
D. C. Luigh
E. H. Wainwright

Tokyo,
Dec. 11, 1914.

APPENDIX

THE BOARD OF TRUSTEES.

The Board of Trustees of the Tokyo School is broadly representative of the foreign community being composed as follows:

(A) Statutory Members. (1) One member each, triennially elected by the following Missions and Associations:- the American Board Missions; the Baptist Missions; the Anglican Communion Missions; The Methodist Missions; the Council of Presbyterian and Reformed Missions; the Young Men's Christian Association; the Yokohama Foreign Board of Trade; the Asiatic Society of Japan; the American Asiatic Society of Japan; the British Association of Japan.

(2) Three (or five) Trustees triennially nominated by the Federated Missions.

(B) Representatives of Missions, Associations etc. giving large contributions not included above.

(C) Coopted Members. In order to secure the interest, advice and services of individuals specially interested in certain lines of education - commercial, scientific etc. - the Trustees under heads (A) and (B) have power to add to their number a few gentlemen so qualified.

TRUSTEES.

President, Galen M. Fisher, M.A.
Cor. Sec and Hon. Treasurer, #J Struthers, M.A., B.Sc.
Recording Secretary, J. Merle Davis, M.A.

Professor John C. Ballagh
Rev. H. B. Benninghoff, M.A.
#D. A. Blake, Esq.
Rev. G. W. Bouldin
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Rev. D. C. Ruigh, M.A.
#F. O. Stuart, Esq., C.A.
#Prof. J. T. Swift, M.A.
R. B. Teusler, M.D. Hon. Medical advisor
Rev. S. H. Wainwright, M.D.

The Hon. Treasurer and other gentlemen whose names are starred are business and professional men. The rest are missionaries.